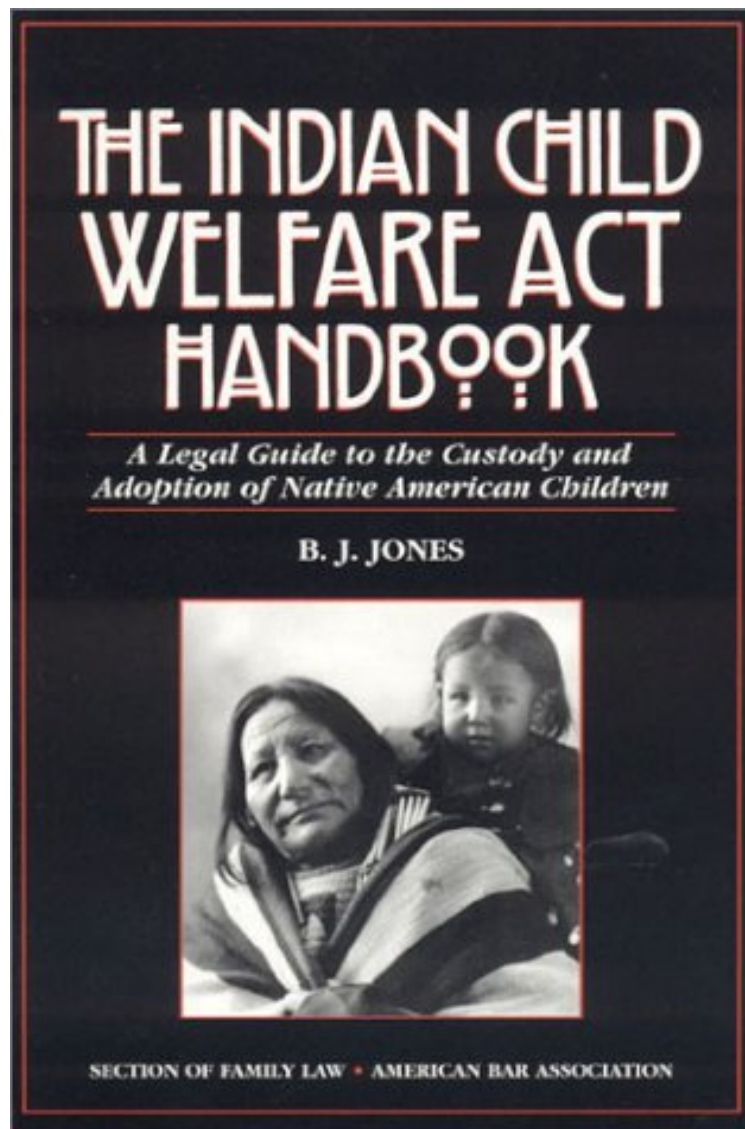


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B. J. Jones

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0 of 0 people found the following review helpful. New paperback book as describedBy AngeliqueReceived as described. Haven't read yet0 of 0 people found the following review helpful. A "Must Have" For Those Engaged In Tribal Interactions Involving ChildrenBy Bessie M. CarnahanAlthough it is dated, it is a "must have" for anyone who works with children who are in the foster system or the adoption system. It is written in language that a non-lawyer can understand, but is at a professional law level. However, case law and new court rulings may supersede some of the references in the book. It also is an excellent source of information on agency contacts and tribal contacts that are vital to working within the scope of this law.

This guide is a comprehensive source to assist lawyers, social workers, counselors, and others whose professions and interests involve them with Native American Children.

About the AuthorB.J. Jones is the Litigation Director for Dakota Plains Legal Services, a nonprofit corporation set up under the aegis of the indigent residents of eight Sioux Indian reservations in South and North Dakota and adjoining counties. He is a 1984 graduate of the University of Virginia School of Law. He is admitted in the state courts of Virginia, South Dakota, and North Dakota and in the United States Court of Appeals for the Eighth Circuit. His practice focuses on Indian law, domestic relations, and entitlements litigation. In his practice, he has represented tribes, Indian children and Indian parents in hundreds of cases involving the application of the Indian Child Welfare Act. He has also served as a special tribal judge for the Turtle Mountain Band of Chippewa Indians, the Red Lake Band of Chippewa Indians, and the Cheyenne River Sioux Nation. He is a member of the Indian Law Committee of the South Dakota Bar Association, a Commissioner for the Sicangu Oyate B! ar Commission, and the Chairman of the Rosebud CASA organization.Excerpt. Reprinted by permission. All rights reserved.This book is designed to assist those persons, including lawyers, social workers, counselors, and others, whose professions and interests involve them with Native American children to understand the Indian Child Welfare Act of 1978. ICWA, as it is commonly referred to, was enacted by the U.S. Congress to ameliorate the problem of the massive removal of Native American children from their home by both state welfare agencies and private agencies and to ensure that those children once removed would be placed in homes that reflect their Native American cultures and traditions. It is Congresss attempt to preserve distinct cultures by preventing future generations of Native American children from being alienated from those cultures. Because ICWA is a federal law with a primary emphasis on the workings of the state social services agencies and court systems that process Native American children, it is in those venues that ICWA and its ramifications have been played out. Although it was passed less than twenty years ago, there are already several hundred state and federal court decisions discussing ICWA. Even the U.S. Supreme Court opted to pronounce upon ICWA in a 1989 decision that, although limited in its scope as far as its holding, broadly examines both the sociological and cultural antecedents of the law. Native Americans, although a small minority in this country, live, work, and prosper in every state of the union. An examination of the court cases discussing ICWA reveals that cases involving Indian children do not simply arise in areas thought of as the last bastions of Indian culture, reservations and their border towns, but instead may arise in large cities in the Northeast or in small hamlets in the southern United States. The need for a working understanding of ICWA among all persons engaged in promoting better lives for our children is therefore apparent. It is hoped that through an examination of this book it will become apparent that the fate of Native American people as a discrete culture is inextricably intertwined with the future of Native American children. The traditions and practices that define Native American culture today and that preserve the understandings of the elders will be lost forever unless inculcated in future generations of Native Americans. This is the lesson understood by Congress when it enacted ICWA. I hope readers will appreciate this goal as they peruse the pages that follow.